

Advice to those who participate in dawah along with the Tableeghi Jamaat* in Dawat o Tabligh & Islah



***The Largest Islamic Dawah-
O-Tabligh & Islah Movement
In The World**

AIMS&OBJECTIVE

**GUIDELINES FOR
DAEE AT GROUND**

DAWAH

**METHODOLOGY&
MANHAJ**

Great Hadith Scholar Hayatus
Sahaba writer Maulana
Muhammad Yusuf Advices
& Daee Kabeer Maulana Ilyas
Rahimullah words

*** (Tahreek e Eman (Emaan
Movement) in the words of
Maulana Ilyas**

بسم الله الرحمن الرحيم
الحمد لله رب العالمين , والعاقبة للمتقين , ولا عدوان إلا على
الظالمين , والصلاة والسلام على خاتم الأنبياء والمرسلين محمد
سيد بني آدم أجمعين . وآله الطاهرين , وصحابته , ومن تبعهم
بإحسان إلى يوم الدين .

In the name of Allah, Most Gracious, Most Merciful

All praises to Allah the Sustainer of the worlds, and grace,
honour and salutations on the Chief of Apostles and Seal
of Prophets, Our beloved Hazrat Muhammad Sallallahu
Alaihi Wasallam, his family, companions and those who
followed him in an excellent fashion and invited mankind
towards Allah, till the Day of Resurrection.

PARADISE FOR ALL MANKIND. This was the Motto of Prophet
Muhammad Sallallahu Alaihu wasallam. He even cried at the death
of a Jew. We are his ummati Our concern should be same. To start
simultaneously from ourself, family, locality, country to whole
mankind till the day of Judgment. Dawah is very effective tool for
our correction also. Our success for life here and Hereafter **THE
LIFE AFTER DEATH** is in obeying commands of Allah and
following Path of Hazrat Muhammad sallallahu Alahi Wasallam

Dedicated To
All slaves of Allah
Working in Different Field
like
Dawah Taleem Tazkiya
With
Ikhlas (Sincerity of intention)
For
Helping mankind attaining
Falah & finally enter into
Paradise
(Success in this world and in
eternal life after death).

**Aims,Principles Methods,expected
benefits from Tablighi Jamaat**

And

Guidance for dawah worker

by

**Maulana Muhammad Yusuf Maulana
Yusuf Rahimullah.**

**Great Hadith Scholar Writer of Hayatus Sahaba and
Sharah of Imam Tahawi Hadith Book Amaniul Ahbar**

**Below are important Advices written by Hadhrat Maulana Muhammad
Yusuf**

**to a jamaat which was going to Makkah for umrah and there from it
had an intention to visit various countries, so that they could work
according to these instructions and lay a proper foundation of the
effort (of dawaah there).**

**He dwelt at length of the aims of tabligh (dawaah),its principles,
method, expected benefits, barakat and to provide right guidance
etc. Maulana might not have written on the subject in a more
elaborate manner at any other time.**

QUOTES FROM THIS BOOK.....

What is Tablighi Jamaat Movement??? Hazrat Maulana (Ilyas) رَحِمَتُ اللّٰهُ عَلَيْهِ said:

"The actual aim of this movement of ours is to teach the Muslims everything with which the Holy Prophet ﷺ came. (That is to get the Ummah attached to the complete system of thought and practice of Islam.) This is our aim. As for this movement of jama'ats and Tablighi Ghust- these are the initial means of achieving this aim; and the instruction and teaching of Kalimah and Salah are, in other words, the ABC of our complete syllabus. It is also clear that our Jama'at cannot do all the work. What can be done by them is only this that where ever they go, they can only produce a motion and awakening by means of their effort, and attach those people, who are unmindful of religious concerns, to the possessors of deen to their place- and can inspire those people of their place who have the worry for deen (i.e. ulama and reformers) for making efforts to reform the ignorant common people. [That is, connecting the public with the ulama and ulama with the public]...."

From Words and Reflections of Maulana Ilyas رَحِمَتُ اللّٰهُ عَلَيْهِ

Muhammad Ilyas al-Kandhlawi Rahimullah to one of his relative

“People out there are burning in the fire of ignorance and you are wasting your time here inquiring after my health!”

From book Life and mission of Maulana Ilyas written by Mufakkire Islam Maulana Abul Hasan Ali Nadvi. Truly reflecting the cause concern about Ummah in the heart of Great Dae Maulana Ilyas Rahimullah

This quotes has been given On the description of Haji Abd Al-Wahhab Hifzullah in the document of 500 Most influential Muslims edition 2012 page no 68

Maulana Yusuf Rahimullah Said

The prophet S.A.W. Made an effort which changed every man's ways of Faith worship, earning, eating, wedding, meeting, dealings etc. The Aim of tabligh to revive that effort on the pattern of Hazrat Muhammad sallallahu Alaihi Wasallam and Sahaba.

The effort is not merely running (from place to place). The real work is how to get these qualities in my own life.

To achieve this, the effort has to be of three types as shown by hadratji himself:

1. Dawaah (invitation)
2. Mashq (practise)
3. Dua (supplication)

Maulana emphasised the need to read every section and every word of this, letter may Allah give us taufiq (ability) to practise it. Aameen.

IKHLAS E NIYAT (Sincerity of Intention)

Every action should be only for the pleasure of Allah. We should not do anything for material gain or improving our own status. Even a small action with intention to please Allah will attract great rewards and with the wrong intention even great actions will be a reason for punishment.

"When we do not fulfill the commandments of Allah and refrain from the forbidden in our personal lives over which we have full control and there is no obstacle or compulsion, then how is it possible that we be entrusted with the governing of this world.

It is only through the decision of Allah that the believers may be granted government on the earth so that they may seek His pleasure and establish His laws in this world.

INTRODUCTION

All praises to Allah the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Our beloved Hazrat Muhammad Sallallahu Alaihi Wasallam, his family, companions and those who followed him in an excellent fashion and invited mankind towards Allah, till the Day of Resurrection.

Two great Islamic Scholars of last century Maulana Manzoor Nomani and Maulana Abul Hasana Ali Nadvi were close associates of Maulana Ilyas .In 1944 Maulana Manzoor Nomani requested to Maulana Abul Hasana Ali Nadvi that there is an obligation on you of this blessed effort of Dawah and Tabligh. That is to write some of the detail this Dawah work on Paper with reference to the character and Reformist Idea of Maulana Ilyas Rahimullah.He sighted the importance of writing in these words “KAGAZ KAMZOR ZAROOR HAI LEKIN ISKE AMEEN HONE MEIN SHAK NAHIN”(Paper is weak but there is no doubt that it is good preserver).So Maulana Abul hasan Ali Nadvi Rahimullah wrote book(*Maulana Ilyas aur unki deeni Dawat*) Life and Mission of Maulana Ilyas. Maulana Manzoor Nomani the writer of famous book Maariful Hadith himself collected Words and Reflection of Maulana Ilyas Rahimullah. He also published many articles in his monthly magazine *AL FURQAN* LUCKNOW. Maulana Ilyas also read some of these articles and liked it. Although in the work of Dawah and Tabligh circle writing is not very common but it is not very rare also. Alhamdulillah by the efforts of Many Ulemas and Scholars many books have come up. In Urdu language Apart from the books by Great Scholars like Maulan Ali Miyan Nadvi and Manzoor Nomani Rahimullah some other notable mention are *Al Furqan Hazrat ji issue*, *Bayanat and Letters of Maulana Yusuf Maulan Saeed Ahmad Khan Rahimullah collected by Maulana Raushan Shah Qasmi Damat Barkatuhum*, *Dawat ki Faham o Bseerat Aur uska Idrak* .In Arabic also two Great Scholars wrote book clarifying doubts around Dawat o Tabligh work namely *AL QAULUL BALEEGH FI JAMATUT TABLIGH* by Fazilatus Sheikh Abu Bakar Jabir Al Jazaeri Ustad Masjid Nabwi Sallallahu Alaihi Wasallam and *ISLAH INSAF LE AHDAM WAL ITTASAF* by **Sheikh Yusuf Isa Malahi** Another book in Arabic Book *Lisanud Dawatut Tabligh*,

Another aspect that it is common for all good people and Movement that some people will criticize or oppose them because of either misunderstanding or for any other reason. So in the beginning of Dawah work Shekhul hadith wrote two books namely *JAMAT TABLIGH PAR AITARAZAT KE JAWABAT & FAZAIL E KUTUB PAR ASHKALAT AUR USKE JAWABAT* Maulana Manzoor Nomani Maulana Abul Hasan Ali Nadvi.wrote long letters answering doubts. But almost nothing is available in English Language in book form.

We are of the view that Tablighi Jamaat is great Movement of Ahle Sunnat Wal Jamaat doing the basic, crucial important ground work of bringing people towards the way of Almighty. They are connecting people to their lord, and millions are getting benefitted Alhamdulillah. But there are persons/Organizations who criticize it because of group mentality with baseless allegations and confuse the general Public. This is not loss of tablighi jamaat as in Tabligh there is no post/position/Money matters,so no loss or gain.But it is loss of Islamic Dawah, loss of Muslim Ummah and loss of humanity at large. The group mentality is also eating strength of muslims from within.

JAZAKALLAH and Dua to Allah for all those who helped in different ways in making this endeavor Possible. Whatever is good is from Allah Whatever is bad from us.

JAZAKALLH O KHAIR

Slave of Allah

A Long Article detailing all aspect of Aim Aims, Principles Dawah Manhaj and Methodology Written As Letter By

Hadhrat Maulana Muhammad Yusuf Khandhlavi

Below is an important letter written by Hadhrat Maulana Muhammad Yusuf

to a jamaat which was going to Makkah for umrah and there from it had an intention to visit various countries, so that they could work according to these instructions and lay a proper foundation of the effort (of dawaah there).

He dwelt at length of the aims of tabligh (dawaah), its principles, method, expected benefits, barakat and to provide right guidance etc. Maulana might not have written on the subject in a more elaborate manner at any other time.

He described that the Aim and objective of dawah on two front.

1. Personal level to change yaqeen (belief) from creations to creator, From Makhlooq to Khaliq, From over engagement for this world to concern about life after death, to reach up to the reality of a'mal (action) with devotion and sincerity of Intention.

2. The prophet S.A.W. Made an effort which changed every man's ways of earning, eating, wedding, meeting, worship, dealings etc. The Aim of tabligh to revive that effort on the pattern of Hazrat Muhammad sallallahu Alaihi Wasallam and Sahaba.

The effort is not merely running (from place to place). The real work is how to get these qualities in my own life.

To achieve this, the effort has to be of three types as shown by hadratji himself:

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Maulana emphasised the need to read every section and every word of this, letter may Allah give us taufiq (ability) to practise it. Aameen.

(The subheading and index has been made for easy understanding)

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Bismillah-hir-rahman-nir-raheem

(In the name of Allah, most gracious, most merciful)

Dear respected and brothers Assalamu 'alaykum wa rahmatullah wa barakatuhu we hope and pray to Allah that you are well.

Your letters regarding your Islamic efforts make me happy and a cause for strength. May Allah grant acceptance & progress. Aameen.

IMAAAN/CORRECT BELIEF

Allah has kept the secret of total success of human beings upon the human's internal treasures, success and failure is another name for the human internal condition. Success and failure is not a name of external shapes and objects. Dignity and dishonour, happiness and problems, tranquillity and anxiety, health and disease, are human being's internal conditions.

The improvement and deterioration of these conditions is not related to external shapes and materials.

Allah can bring disgrace even in the presence of kingdom and wealth, and he can bring honour even in the state of dire poverty. A human's internal treasure is his yaqeen (Faith), and his a'mal (action); if his inner actions are good then Allah will create a state of inner success, even if material possession is totally exhausted.

Allah is the creator and owner of everything and every being of this universe. He made everything with his own power. Everything has been created by Allah. He is the creator and he is not created. And whoever is created is incapable of creating.

Whatever is made by Allah is under Allah's. He owns everything. He uses everything and Allah can change shapes of everything by his power and he can change their qualities without changing their shapes.

He can change a stick into a snake and a snake into a stick. Similarly he controls everything whether land (kingdom) or wealth, electrical or gaseous. He uses these things as he likes. He can bring about destruction from the means of creations and he can show creation from the means of destruction.

He runs the system of sustenance. If he wishes he can sustain somebody in a barren desert without any source of

material and he can spoil life even in the midst of plenty of materials.

The prophet hadhrat Muhammad S.A.W brought many ways from Allah by which one can gain closeness with Allah and one can derive benefit directly from the power of Allah.

When these ways are adopted in our life, Allah will grant success in every shape and condition.

La ilaha illallah demands a change of our faith and zazba, (thoughts, temperament), and our ways. Just by changing the yaqeen (faith) Allah has promised a paradise many times the size of this universe. Allah will subdue (bring under our control) all those materials from which we have changed our faith.

To acquire this yaqeen/belief in our life:

SALAAT

We have been given the a'mal of salaah so that

To learn such salaah:

Invite others to perform salaah with such concentration and devotion. Explain the benefit in this life and in the next life upon performing such salaah.

Mention examples of salaah of the prophet S.A.W and his companions.

To practise it to improve our own salaah. Perform wudhu with great care.

Maintain concentration in standing, sitting and in ruku and sajdah. We should try to concentrate at least three times that Allah is watching me.

After salaah we should think that the salaah was not according to the high status of Allah and cry on this reflection, saying that, Allah please grant me reality in my salaah.

KNOWLEDGE (ILM)

Knowledge is to create within us a zeal for research: what does my Allah desire from me in this condition?

And then, in order to get myself doing that action with the thoughts and remembrance of Allah, is zikr.

Virtues of Knowledge

Whoever travels to learn the religion, his journey is counted as worship. Under the feet of this traveler 70,000 angels spread their wings. The whole creation of the heavens and earth seeks forgiveness for such a traveler. One scholar is more difficult for Satan than thousands of worshippers,

For attaining this:

We should try to create an attraction among others for the knowledge, by describing its virtues and rewards.

We should sit ourselves in circles of ta'aleem

We should go to visit scholars and take lessons it will be regarded as worship.

And we should cry to Allah asking him for the reality of knowledge.

Zikr/Azkar/Tazkiya

Remembrance of Allah is to create remembrance of Allah in every action. Whoever remembers Allah, Allah remembers him. Allah remains with the person for as long as his tongue continues to move in zikr of Allah. Allah grants him his love and recognition. Allah's zikr is a fortress for protection from satan.

To create the remembrance of Allah:

Encourage others to do zikr of Allah.

Remember Allah with deep concentration, thinking that Allah is watching me.

Supplicate to Allah, crying and begging that Allah please grant me the reality of zikr.

IKRAM E MUSLIM (Respect for Muslim)

We have to respect all Muslims because they are having Kalima La Ilaha Illallah the most precious thing of this world, we have to lower ourselves in front of all Muslims. We have to fulfil the right of everybody and should try to pardon our own rights.

Whoever covers up the faults of other Muslims, Allah will cover up his faults. Allah will carry out your tasks so long as you are busy helping other Muslims in their tasks. Whoever forgoes his own rights, Allah will grant him a place in the middle of paradise. If anybody has tolerance and humility for the sake of Allah in front of others, Allah will raise his honour.

For attaining this quality

Encourage others to respect fellow Muslims. Describe the value of a Muslim. Mention the incidents of good behaviour of the prophet S.A.W and his companions. Practise it ourselves.

Ask Allah crying that Allah please grant me the good character, love and sacrifice of the prophet S.A.W.

IKHLAS E NIYAT (Sincerity of Intention)

Every action should be only for the pleasure of Allah. We should not do anything for material gain or improving our own status. Even a small action with intention to please Allah will attract great rewards and with the wrong

intention even great actions will be a reason for punishment.

To improve our intention :-

We have to invite others to sincerity and raise their interest and concern for correction of our intention.

We should also practise for it by checking our intention before and during every action, that i am doing this to please Allah.

On the completion of the action, we should think that our intention was faulty and cry to Allah, we should ask him for sincerity in our intention.

DAWAT E ILALLAH

To some extent, there exists among this ummah of performing our own individual actions although its reality has gone out. The entire ummah has been given the effort of dawaah because of the finality of the prophet hood of the prophet S.A.W. We have to make effort so that everybody gets closer to Allah. For this we have to spend our life and wealth, and not expect anything in return from those among whom we are working.

For this we have to travel and also give help to others who travel to our area for this effort.

He, who shows mercy upon the creation, is shown mercy by the creator. He who makes effort to bring people closer to Allah by promoting Imaan (faith) and good actions,

Allah will grant them reality of Imaan and good actions and this creates closeness to Allah.

To go out in this path for a morning or an evening is better than the entire universe and all its contents (material as well as spiritual deeds).

Rewards for expenses and deeds, salaah zikr etc. are multiplied 700,000 times in this path. Dua of people going out in this path are accepted like the Dua of the bani Israel prophets i.e. Allah responded to the Dua and gave them success by using his power against the apparent means and destroyed the false power. In the same way Allah will respond to the Dua of those who go out in this path by using power against the apparent means.

If the effort is made on an international level then Allah will bring changes in the heart of all human beings of the whole world as a result of the people's efforts. Like other actions of Islam, we do not know how to make this effort.

For this:

Encourage others to do this effort. Show them its importance and virtues. Mention to them incidents of the prophets and of the companions.

We have to involve ourselves in this effort with sacrifice and hijrat & nusrat.

The companions used to go out in the path of Allah in every condition, at the time of nikah, at the time of childbirth in the house, or death, in heat or cold, when hungry, poor, in good health or in illness, strong or weak, young or old in age, they went out in the path of Allah.

So we have to cry and ask Allah to accept us for this great effort, to get acquaintance with this work, every brother is asked to give four months no matter which condition of life he is in. We will leave our homes, jobs and worldly business and spend time giving dawaah for these qualities practicing them ourselves, going from town to town, state to state, country to country and from one continent to another continent.

AMAAL(actions) OF MASJID E NABWI

The prophet S.A.W made every follower to be part of the mosque. He gave specific a'mal (actions) of the mosque. These actions or activities distinguished Muslim lives.

There was the discussion in the mosque about Islam, about the greatness of Allah and about Imaan. There was the discussion that only actions can change or make lives successful.

There was training to improve actions. Tashkeel (encouragement) for going out to make Imaan and good

actions, to cities and countries, were also made in the mosque.

Circles of remembrance of Allah, zikr took place in mosques. Deeds of helping others, love and benevolence also took place in mosques.

Everyone, ruler or citizen, rich or poor, businessman, farmer, servant they all came to the mosque to learn true life, and went back to their different jobs, living according to the way they learnt in the mosques.

Today we are fooled that our money runs the mosques. Mosques have become empty of actions and filled by materials.

In the mosque of the prophet S.A.W There was no light, no water and no washrooms. There was no show of any expenditure. By coming to Mosques people became inviters, teachers, scholar, remembers, prayers, followers, pious and strivers.

They went out and led the proper life. Mosques trained and managed the people for the market. By going out for four months, we should try and practice to bring every Muslim to the mosques in every town.

While learning these mosque actions we encourage others for four months so that they can also learn these actions.

When we return to our locality, we have to start these actions in our local mosque.

Masjidwar Jamaat will do following work

Do two gasht every week to bring our locality's Muslim to the mosque and encourage them to learn these actions by going out; at least one member from every house for four months.

One gasht around our own mosques and the second gasht around another mosque.

People in every mosque should do ta'leem of virtues and rewards daily.

We will send three day jamaat to every village within five miles of our town, so that the same good atmosphere is created in their mosques too. Every brother should spend three days monthly with punctuality. According to "Al Hasanatu Ashri Be Amsaliha" (three days will be rewarded as if thirty days are spent). If we spend three days every month it will be rewarded as if we spend a whole year in the path of Allah.

We have to fulfil the demands for jamaat for the all the countries and with the intention to continue our own practice. For this we should go out for forty days every year. The minimum course is to give four months at least once in a life-time; then forty days, every year; three days

every month; two gasht every week; ta'leem daily, with zikr and tilawat. This will ensure that our life is according to Islam.

If we desire to become a means for bringing the whole world's human beings to the correct path and for their hidayath and to destroy falsehood, then we will have to increase beyond this minimum course, to spend half our time and income in the path of Allah and the other half for our business and family, or at least one third of our time and income in the path of Allah and two third for business and family. We need to go out for four months every year. You should give very firm dawaah for four months in a life-time. Do not fear this at all. Without it the direction of life will not change. Those brothers who have not yet given four months should also give very strong dawaah for 4 months with the intention that Allah will accept me also for it.

GASHT(Jawla/Meeting brothers for sake of Allah)

Purpose

The gasht in this work is as important as the back-bone in the body. If gasht is proper, and accepted, the dawaah will be accepted. When dawaah is accepted, Dua will be accepted, and when Dua is accepted, hidayath (guidance) will come. And if gasht is not accepted, the dawaah will not be accepted, and if dawaah is not accepted Dua will

not be accepted and if Dua is not accepted, hidayath will not come.

The purpose of gasht is that Allah has kept the solution of all problems of this world's and the next life's problems in following the ways of life of the prophet S.A.W.

To acquire these ways in our life, an effort is needed. To encourage for this effort, we need to gather all the Muslims in our locality in the mosque.

How to start and Adaab/etiquettes

So we need to request the people to stay in the masjid by making an announcement after a salaah. It is better if the announcement is made by an influential person of the locality or by the imam of the mosque. If he tells us to do, then one of our brothers may make the announcement. Then we should tell them the necessity, virtues and the importance of gasht and encourage them to join the gasht.

Whoever agrees to take part we should explain the etiquettes of the gasht properly.

We need to go with zikr of Allah and lower our gaze. All our problems are connected with Allah. All the materials in the market have no connection with our problems. We should not look at materials or draw attention to them. If by chance we look at them just think of them as a piece of earth. If our heart is influenced by these materials, how

can the heart of those whom we are visiting divert from these materials to Allah?

We should have the life of the grave in front of us. One day we have to go under the earth. We should walk together.

When talking only one person should talk. A successful inviter is the one who gives only a short dawaah and gets the brother out to the mosque.

What to talk in Gasht

“Brother. We are Muslims. We have recited the kalmia: la ilaha illallah, muhammadur rasulullah. Our belief is that Allah is the sustainer. Profit and loss, dignity and respect are only in the hands of Allah. If we spend life according to the orders of Allah and the ways of the prophet S.A.W, then Allah will be pleased and grant us success. The life of each one of us should be according to the ways of the prophet S.A.W. Concerning this there is a Lecture in the mosque.” Even if he has completed his salaah, take him to the masjid immediately.

Use the reason of joining the next salaah to encourage him to go to the masjid immediately. “Allah's greatest command is salaah. If we are punctual in salaah Allah will increase our sustenance, forgive our sins, and will accept our Dua. Give them good tidings and not warnings. That

the time of salaah is ending so please come to the masjid now.”

Other Etiquettes

We have to obey the Amir. Return and make istighfar (repentance) on the way back. Now, after concluding the discussion of etiquettes, go out for gasht by making Dua.

Ten brothers should go to gasht. Do gasht in the houses near the mosque? If there are no houses, then do gasht in the shopping area. The majority of brothers in the jamaat should be those who follow the etiquettes properly. Leave two or three brothers in the mosque. If there are many new brothers explain to them the situation and leave them in the mosque. Only three or four new brother should be in the gasht.

One brother should remain in zikr Dua to Allah with concentration.

One brother should welcome those who are arriving in the mosque. If necessary ask the arriving brother to make wudhu and complete his missed salaah.

First one brother should sit and continuously talk to the brothers until the next salaah. Explain the objectives of this life.

Gasht should last for 45 minutes.

End the gasht seven or eight minutes before salaah. Everybody should join the salaah early, with the first takbeer.

What to talk in Bayan in Mosque after gasht

Whichever brother is selected should give dawaah. Explain that, if we develop connection with Allah, what will be its benefit in this and the next life, and what will be the loss in this life, and what will be the loss in this life and the next life if the connection with Allah is not developed.

Talk about the six qualities as mentioned at the beginning of this letter.

Speak about their objectives,
their virtues and rewards
and the methods of acquiring them.

The talk should be in simple language. This will help in making the gathering's listeners understand easily and they will feel that they also can learn them.

Our brothers should also sit in the talk with punctuality and listen attentively, feeling its necessity.

Whatever is being spoken we should confirm it in our heart as being the truth. This will raise waves of Imaan (faith) in the heart, and create a zeal for practicing.

TASHKEEL (Encouragement and request)

The request for four months should be made firmly, and take their names to go out cash. After that take names for 40 days. And then take the names for whatever length of times brothers are prepared to give.

Effort made during the request for intentions (and tashkeel) will create the mind of dawaah. If firm effort is not made in tashkeel then a useful task will be left out, sacrifices will not be made, and the spirit of this work will depart. The speaker should make the request for names.

One brother should stand up and take down names. He should not start another lecture. He may speak one or two sentences to encourage the brothers.

Then we should ask brothers to speak to others sitting nearby to encourage them to give names. Give them solutions to their problems with great care and feelings.

Point out to them incidents of sacrifice from the lives of prophets and of the sahabas.

Make a local Masjidwar jamaat

Then make a local jamaat and decide about their daily tasbeeh and ta'leem, weekly 2 gasht and three days every month.

Some general Adabs

In dawaah we may mention the help of Allah which came to prophets and companions and then encourage them, but we should not mention help of Allah that came to us.

Do not mention the current affairs and conditions and problems during the talk. Instead Of discussing the weakness which exists in our Imaan, actions, work,

characters, it is better to mention the real goodness, about these things which have to be developed in our lives.

TALEEM (Daily learning in mosque)

We should practice sitting in ta'leem with great respect, love, concentration and etiquettes, sit with wudhu. Do not leave during ta'leem with minor excuses. Do not talk during ta'leem. If we sit like this angels will cover this gathering.

All brothers sitting in this gathering will have the zeal to obey. Because of love, the light of hadith will enter the heart this will bring hidayath. At the start we should mention the objectives and etiquettes of ta'leem.

The objective is to develop the zeal within us for Islam. We should practice the correct reading of those chapters of Qur'an which we normally read in salaah. We should not read or correct qunut dua, attahiyyat etc. In the main gathering. This should be done in private time on an individual basis.

If Allah gives taufiq, in ta'leem we should read 3 or 4 pages from each book. Do not start own lecture in ta'leem. After reading a hadith, we should try to say one or two sentences which create zeal and courage for practicing. (The hadith should be read three times, and its commentary only once.)

We should read from only those books written by Sheikh-Ul-Hadith Maulana Zakariya Sahib i.e. Virtues of Qur'an, virtues of salaah, virtues of tabligh, virtues of zikr, virtues of charity (vol.1 & 2), virtues of Ramadan, virtues of haj,(during Ramadan and haj days)and Maulana Ehtishamul Hasan Kandhalavi's book (Muslim degeneration and its remedy). Only these books to be read and listened to in congregational ta'leem. We should also read them individually on our own.

After reading these books we should discuss the six qualities. Brothers are to speak about the six qualities.

When ta'leem is started, send two brothers for ta'leem gasht for fifteen minutes. Then send two other brothers. In this way we should invite local brothers, to join ta'leem. When we are travelling in the path of Allah, ta'leem should be done in the morning and after zikr for 2-3 hours. When we are at home, we should do ta'leem for one hour daily in the same way or for as long as brothers can sit, to start with.

MASHWARA

Brothers should be collected for mashwara for thinking about the demands of this work, to organize their sequence, to shape the means, to fulfil the demands, to make plans to send out those brothers who have made intentions and to discuss any other problems.

We should not try to enforce our own opinion in mashwara. Doing so will remove the help of Allah. When our opinion is asked we should regard it as a trust from Allah and give whatever opinion comes into our heart.

We should be soft in giving our opinion. We should not adopt confrontation against another brother's opinion. We should remember that my opinion carries the evil of my own nafs (self).

If the decision is not according to other opinions, I should feel happy that everyone has been saved from the evil of my own nafs.

And if any decision is according to our own opinion, we should fear, and make excessive Dua.

In mashwara there is no room for majority opinions, and it is not always necessary to take opinions from everybody.

It is necessary to win everybody's heart the Amir should regard himself as in need of mashwara. After taking opinions he should, after much thinking and worrying, decide, on whatever comes in his heart he should then declare it in such a way that nobody's opinion is belittled.

If there are different feelings then he should prepare brothers by encouraging interest and attraction. Brothers should follow the Amir's decision with such happiness as if it is their own opinion. In this there is great training. If

after this it appears that my opinion was more appropriate, even then do not rebuke or even give any hint towards it think that, in it lies the best outcome. Those who slander the Amir, they carry severe warnings.

Correct feature of weekly night's ijtema (Shabguzari)

When there is encouragement in every house to send at least one person for four months, by regular two weekly gasht in local mosques, and when brothers are joining ta'leem and zikr, and

when there is an effort to send a three days jamaat every month from every mosque, then the weekly Friday night ijtema will be on a proper level and there will be a scope for advancing this work.

All brothers should go with their food and their sleeping bag to the ijtema location at the time of asr. After mashwara select a person for dawaah who is active in this effort and who has strong feelings about the demands of this work.

Tashkeel should be done with great firmness of attention. If nobody is ready to go out cash, then work should continue at night, with crying and sincere Dua. The jamaat should be tashkeeled and sent out in the morning. Jamaat arriving from local masjids for three days should be sent to locations up to seven or eight miles away. From

every Friday night ijtema we should try to send jamaat out for four months and forty days.

If, Allah forbid, the demand is not fulfilled at the weekly ijtema, then effort must continue during the week in our own localities to prepare brothers to go out, to fulfil demands from next Friday night's ijtema.

Qualities for this work

Brothers and friends, this work is very delicate. The prophet S.A.W. Made an effort which changed every man's ways of earning, eating, wedding, meeting, worship, dealings etc.

How many ways did the prophet S.A.W have showed us for the work of dawaah itself?

Proper work yet to Start

We do not know the proper way for dawaah; the fact is that the proper work of dawaah has not yet begun.

The proper work of dawaah will being when people will go out, with Imaan and yaqeen (faith & conviction), with Allah's love and concentration, with Allah's fear, worries for the next life, with struggle and piety and filled with the excellent Character of the prophet S.A.W.

And with the sole intention to seek the pleasure of Allah; when people will go out in the path of Allah with all these, only then the real work of dawaah will begin.

Hadhrat Umar RA Used to say

"May Allah shower mercy upon Khalid bin walid RA. His heart's desire was only one, that the truth and the people of truth should prosper, and falsehood and the people of falsehood should perish, he had no other desire.

All the blessings of this work that we are seeing today are blessings before the start of this effort. Just as blessings were seen at the time of birth of the prophet S.A.W. But real blessings were seen forty years later when he became the prophet.

At present we are working to prepare those who are ready to do this work. Allah will accept those people for the work of dawaah and make them the means to spread hidayath whose lives have change according to dawaah.

Those whose life is not changed, Allah will not take the work of his religion from them. This is the work of prophets.

Necessity to follow etiquettes in this work

Keeping within the real, original way of this work

If we do not consider ourselves in need of learning the etiquettes of this work and if the work of dawaah is not done according to its etiquettes, then there is great danger of corruption. When the prophet S.A.W. Intended to do work in foreign countries, he first of all gave

encouragement to all companions for over three days, saying that the way this work is done here, it must be done at exactly the same level in outside areas as well. This is the feature of this work.

Etiquettes of this work cannot change with the change in location, language, atmosphere, weather, etc.

It is also necessary to meet and mix with those people who spent time with hadhrat ji and since that time they have been still busy in this work and in this atmosphere continuously. Without this it is apparently impossible to maintain the level and etiquettes of this work. That is why our workers kept sending brothers constantly to this atmosphere.

All prophets came in their own times in opposition to different schemes, and they said that this scheme has no relation with success or failure. Only Allah has direct influence on success or failure. If actions are good, Allah will give success in the smallest of means. If actions are bad, Allah will bring failure by destroying the biggest of means. To be successful, improve your actions in your given means. Every prophet worked against the schemes and means that existed in their times. And the prophet Muhammad S.A.W. Arrived and made effort against all schemes of his time such as majdom, wealth, agriculture and manufacturing industry, his effort was not maintained

by these schemes. His effort progressed with striving and sacrifices.

Falsehood progresses With the means of luxuries but the truth progresses through struggles and difficulties. Falsehood sparkles with kingdom and wealth but truth sparkles with suffering from poverty.

All those corruptions which are created by kingdom and wealth will only be corrected by bringing truth through suffering and tolerance of poverty. We have to create the capacity for sacrifices and striving through this work. The biggest danger facing this work is that it becomes associated with material possessions. This will take out the soul of this work. This work will be saved only when workers continue to maintain the means for striving and sacrifice and do not tried to eradicate the means of sufferings even if the means for luxuries are available. Increase our effort among poor people; increase the number of walking jamaat. People will come saying here use our money

for this work of deed" then you will have to sacrifice this means. So say that in this work we teach the clean and correct way and the zeal of spending your wealth. So you can spend it yourself later when you find a suitable occasion. First learn here the way of spending.

Work is non customary

For advertising this work it is also necessary to abstain from the customary ways of advertising like newspapers, leaflets, press and usual advertising phrases. This entire work is non-customary. Customary ways only strengthen customs, and not this work. The real means of this work is dawaah, ta'leem and tashkeel etc. If mashwara is essential, then take a few appropriate brothers away and make mashwara. It shouldn't happen that the mashwara people lose connection with collective actions at any point of time.

Work among Students

This work is to be established among college students. To establish local work in hostels jamaat should be deputed. Hostel residents should do one weekly gasht in their hostel and the second gasht in any near-by area or another hostel. Near-by locality jamaat should also go to the hostel gasht. Hostel residents should also establish their daily ta'leem and monthly three days jamaat.

Ladies Work of Dawah (Masturat Jamaat)

Masturat (women) work is even more delicate when there is a possibility of openness (unveiling) and mixing.

Women must never be brought into usual gatherings. Women should gather in a near-by house where women

use veils, once a week, and do their ta'leem. It should be by this way.

Men should inform their own women everything they heard, in ijtema, dawaah and ta'leem etc. This will insha Allah begin to influence women's thinking in a short time.

Occasionally three days jamaat should be sent in a near-by locality.

In masturat jamaat women must be accompanied by their husband or any other sharia (Mahram) relatives.

Women must go in full veil and stay in the house with veils. Men are to stay in a near-by masjid.

This journey of umrah can become a means for re-starting this work of dawaah from the same place where the prophet S.A.W started this work originally by encouraging people of those localities to go in the path of Allah and re-start the international movements and efforts through those original routes.

This is the best opportunity to mix with old workers from every place and to maintain unity in this work and acquire details of rules and etiquettes of this work. I was very pleased to learn that haji Hanif sahib and Brother Mohammed Idris sahib have prepared themselves for umrah. May Allah accept it. Please to bring other old workers with you.

This letter has become very lengthy in my attempt to right usool (rules). If all brothers try to read attentively its every word and section then there is hope of maximum benefits. You should keep me informed of all your local conditions every 15 days, this will make us very happy. Salaam to all brothers.

Muhammad Yusuf

CHAPTER 2

**Maulana Ilyas Rahimullah
views on ummat revival,
gaining Allah help
&
blessing for believers
Success here
And
life hereafter**

CHAPTER 2

"Why are Muslims not granted rulership and leadership in the world?"

Maulana ILYAS replied: "When we do not fulfill the commandments of Allah and refrain from the forbidden in our personal lives over which we have full control and there is no obstacle or compulsion, then how is it possible that we be entrusted with the governing of this world.

It is only through the decision of Allah that the believers may be granted government on the earth so that they may seek His pleasure and establish His laws in this world.

Now, when we are not doing this in the sphere of our own choice (in our individual lives), how can it be expected, when tomorrow we are given the reins of government. we shall do so?

one must forgo ones' rights and comforts for the sake of Allah and bear difficulties in order to fulfill the rights of others (which also include the rights of Allah). The reward for this is Jannah.

The real zikr (remembrance) Of Allah

is that in whichever condition, place or activity a person finds himself in, he should be aware of and fulfill the relevant commandments of Allah connected therewith. I advise my friends with the same zikr putting greater emphasis on it.

People have given lesser importance to their servitude (to the Creator) than their servitude and service to man. The slaves and servants of man are generally fully devoted to their employers to do the work they consider as their duty. Under the employers' instruction they run

to and fro, not even concerned about their meals - whatever little comes to hand is consumed.

Most of the time he will be indulging in his own desires and sometimes he takes out time to do some work for Allah. For example, he may perform salaah and give some money in charity or do some other religious work. He now believes that he has fulfilled his duty to his Creator. The real service to Allah is a continuous and fundamental one - a person should always be serving his Master.

It should only be a necessity and not the object to satisfy his thirst, hunger and other needs. (This does not mean that everyone should give up their means of livelihood but the object should be that whatever one engages in, should be for the sake of Allah and for serving His

Deen. As far as one's eating and drinking is concerned, these should be of a mere incidental nature (by the way) just as an employee will be doing all this while his main interest will be to do his employer's work)

MUSLIMS SHOULD HAVE MERCY FOR NON MUSLIMS

One day in his dua he said: "O Allah! On account of the unbelievers being Your creation, they deserve our compassion and mercy. Hence make us fulfil their rights while simultaneously make our hearts completely averse to their disbelief."

Man's nature inclines faster towards despair. This is so because when one becomes despondent, he no longer regards himself

responsible for making efforts and therefore remains idle. Understand it well that this is the trap of the shaytaan and nafs. To become despondent on account of lack of means and resources is a sign that you have become worshippers of these resources and that your faith in the promise of Allah and His unseen power is but little. Depending entirely upon Allah and with courage rise to the occasion and Allah will prepare the means otherwise, what can man accomplish by himself? Effort and struggle according to our full capacity is a precondition.

We should be fearful for our action for rejection from Allah

Every part and even the end of our actions should be accompanied by acknowledgement of its shortcomings and the fear of it being rejected. i.e. every good deed by nature **should**

be done as best as possible but in the end it should be realised that Allah's rights could not be fulfilled as they ought to be. Moreover there should be fear and anxiety in the heart that because there may be shortcomings and corruption in our efforts, they may be rejected and thrown on our faces on the Day of Qiyamat. Thus on account of this apprehension, fear and anxiety. we should cry in front of Allah repeatedly seeking His forgiveness.

Remaining work for Dawah is to much than already done

The owner and editor of "Al Hilal", a daily newspaper in Urdu, Hafiz Ali Bahadur Khan B.A., visited Hazrat on one occasion just before his demise, who, in spite of his extreme weakness and inability, spoke to him for about half an hour. He was very much impressed by

this discussion and after reaching Bombay, in a few editions wrote about his impressions of Maulana's personality and significance of the work in such a way which until now was not expected to be acknowledged by any editor or leader. I received that copy of "Al Hilal" from somewhere and having read Hafiz's article, I became very happy and intended to read it to Hazrat. I took that paper with me hoping that on some appropriate occasion, I may attend to him and having seen the paper in my hand, he might himself inquire what was in my hand. I would then reply and have the opportunity to read the article to him. Contrary to hope and expectations, Hazrat did not inquire about it. After a long time I could not restrain myself and said to him: "Hazrat! On one occasion, Hafiz Ali Bahadur from Bombay came here and all thanks to Allah, he was greatly impressed. He

wrote a few articles concerning our work in which he acknowledged its greatness and importance from which it is manifest that he understood it well. If permitted, I would read some of it to you."

He replied: "Molvi Sahib! What is the use of speaking about that work which was accomplished. We must see how much is still left of the work that has to be done. We must look into the shortcoming of what has been done. To what extent were there deficiencies and sincerity and how far have we lacked in having the greatness of Allah's order in mind. How much have we failed to adopt the example of our Nabi (Sallallahu alahi wasallam) and in our search into the manners of practice.

Molvi Sahib! To be happy at looking back without taking stock of the above is just like a traveller who becomes happy looking back at the

distance covered. Looking back should only be for the purpose of finding out shortcomings and to acquire the way to remedy them in future and to see what has to be done in the future. Don't look back at one who has understood our work and acknowledged it. *Look at how many hundreds or thousands there are to whom we have not delivered Allah's words as yet and as to how many there are who, in spite of being informed and having acknowledged our work, are not taking part because of the lack of effort on our part.*

Advice to Dawah workers

Our workers must remember well that *if their da'wah (invitation) is not accepted and instead they are insulted. they should not become despondent and frustrated.* On such an occasion they should remember that this was

the sunnat (established way) and heritage of the Arnbiya (alayhiquis salaam), especially that of our Nabi Hazrat Muhammad Sallallahu alaihi wa sallam. Where does everyone get the good fortune of being belittled and degraded in the path of Allah? And wherever they are welcomed and honoured, they should appreciate this and when people listen with enthusiasm to their talks it must be considered a favour from Allah and at no time should they be indifferent to these favours. It should be considered a great favour to serve and teach these people even if they may be considered to be of the lower classes. In the Quran we are reminded of this in the ayat: He fumed and turned away, when the blind approached him for guidance. At the same time one must keep a check on the deception of one's own nafs. The nafs should not consider this acceptance as its

own perfection. This may lead to the fitnah (corruption)_of hero worship. Therefore one should always be on one's guard. It is indeed a wrong concept that when others accept our invitation, we take it to be our success and if they do not, we consider it to be our failure. To have this idea is absolutely wrong in this path. The acceptance or rejection of the audience is their act. How can we be successful or unsuccessful by the responses of our audience. Our success is in fulfilling our task. If the audience do not accept our message, it is their failure. Why should their rejection be regarded as our failure? People have erred by regarding hidayat (guidance) as their responsibility whereas this is really the work of Allah. Our duty is only to make effort to the best of our ability. To give guidance was not even the responsibility of the Ambiya

(Alayhimus salaam). Of course we should take a lesson from the failure of people when they refuse to respond; that there is something lacking in our efforts and we should try to improve in the future and the same time increase our du'aas in quantity and quality.

**ADVICE TO GO TO ULEMA/scholars/Mashaekh
FOR BENEFIT FROM THEM**

Our workers in general, wherever they go, should make efforts to visit the righteous Ulema and pious persons. The intention should only be to benefit from them and not to invite them to this work. These people are well versed and have experienced the advantages of the Deeni work they are busy with, hence you will not be able to convince them in a wholesome way that this work is of greater

benefit than their other Deeni engrossments. The outcome will be that they will not accept your explanation. Once they say "NO" it will be difficult to change this "NO" to "YES". Your talk will not be heard and it is possible that you yourself will become uncertain. Therefore meet them only to gain benefit from their auspicious company. In their locality every effort should be made to stick closely to the principles of the work. In this way it is hoped that the reports of the progress of your work will reach them and draw their attention. *Thereafter, if they do pay attention, you should request them to patronise and supervise you and with due reverence and respect explain the work to them.*

Letters from the merchants of Delhi should be

sent with the jamaats which go to Saharanpur, Deoband, etc. for tabligh wherein the Ulama should be informed with utmost respect that these groups are being sent to make tabligh to the public.

The Ulama should be informed that their time is very precious and if they could spare some of their time to patronise these jamaats without sacrificing their time from their official duties or that of the students, they should do so. The students should only spend time under the supervision of their teachers. Without the surveillance of their teachers, students should not be allowed to take part in this work. *The jamaats should also be instructed that if the Ulama do not pay full attention, they should not criticize the Ulama in their hearts but realise that the Ulama are doing more important work*

than them. They are busy in Deeni academic work at night also while others are sleeping in comfort. *We should blame ourselves for their lack of attention because we did not visit them enough.* They are paying more attention to those who have resolved to stay in their company for several years.

Each Muslim Should be respected

He then continued: Even to entertain a bad thought about another Muslim can be the cause of destruction, so to criticise the Ulama is extremely dangerous. Then again he said: *The basis of our method of tabligh is to respect every Muslim and to honour the Ulama.* Every Muslim. on account of Islam, should be respected, and the Ulama, on account of their

knowledge, should be honoured. Then he said: Until now, our muballighs have not yet mastered ilm and zikr (knowledge and the remembrance of Allah) and this is of great concern to me. The only method is to go to the possessors of ilm and zikr so that they may do tabligh under their patronage benefiting from their knowledge and company.

If one Muslim loves another for the sake of Allah or another Muslim loves him sincerely for the sake of Allah, then this love and good thought will be a great treasure in the hereafter. Those Muslims who have love for me, I hope that, Insha-Allah (if Allah wills), Allah will keep my faults covered in the hereafter. To have faith in our empty-handedness is success in itself. None will be successful because of his actions. Only by the Grace of Allah can success

be acquired. Rasulallah (Sallallahu alayhi wa sallam) has said, "None will enter jannat through his actions. The Sahabah (Radhiaflahu anhum) asked, "Not even you, O Rasulallah!." He replied, "Not even me except that Allah covers me with His Mercy." After relating this Hadith, Maulana started crying and caused others to cry.

"If any one feels himself to be unfit for this work of tableegh, it does not mean that he must sit down. By no means, should this be so. In fact he should make an even greater effort to take part and make others do the same. In some cases, by the continuous efforts of a few incompetent people, good reaches the competent people and flowers into full bloom and according to the Hadeeth, those incompetent people receive the full rewards.

"Whoever invites to good will receive its rewards and the reward of those who act accordingly. And the one who introduces a good practice in Islam will have its reward and the reward of those who practice it accordingly." (Hadeeth) So he who is unfit must strive even more. Considering myself to be unfit, I am also engrossed in this work with the hope that by my efforts, the work will reach some competent person and then Allah will bestow upon me also those high rewards for this work

THE END OF WORDS OF MAULANA ILYAS

ONE REQUEST

Ummat Pana is a word that is unknown now a days. Majority of Muslims has no concern about deen. At some places (ap70-80 %) are not offering even Salat. Some 10% has some concern about revival of deen. This 10% is our treasure. There is nothing wrong in Making group/jamaat/organisation for common cause rather good but groupism is worst thing. But **very sorry to say that many of this 10% has become deep ridden in Groupism/bashing buiseness of other organisation. They are nurtured in a way thinking that if you blamed/criticising others you are doing a great work of Islam.** Brother Sister always keep Islam first. This is direct command of quran and Hadith All the well wisher of Ummat e.g Allama Iqbal in Jawab e Shikwa, Muft Shafi Usmani in book Ummat e Wahdat, Maulana Mahmoodul Hasan after coming from Malta, Maulana Ilyas in his Malfoozat, Maulana Yusuf in Ummat Hood (the last talk of his life), Maulana Abul hasan Ali Nadvi in many books, Maulana Saad in book Priceless Advice In the word of Dr. Israr Ahmad (firqa bandi ek ghun hai jo ummat andar se khae ja raha hai) Groupism is a disease that is eating ummat strenth from inside. and list is countless. Brother/sister please stop from groupism.

May Allah guide us and give Hidayat for ourself, and for whole mankind.

May Allah help us to be neutral and free from group mentality and to keep Islam first. May Allah give us taufeeq to tell truth in anger and happiness. May Allah save all of us from evil of Nafs (Self ego). Only Allah can give the strength.

JAZAKALLH O KHAIR

Slave of Allah